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*The Giving of Peace*

Luke xxiv; John xx.

OUR LORD and Redeemer, gradually and at intervals, revealed to His Disciples and to others the wonder of His Resurrection from the dead. For such was the greatness of this miracle, that the human souls of mortal men could not take it in all at once. Thinking therefore of the simple people who were seeking Him, He shows those coming to the tomb, the holy women fervent in their love, and also the men, first, *the stone rolled back* and then, *laid by themselves*, His Body being taken away, *the linen cloths* in which It had been wrapped.

Next, to the holy women, who had sought Him more carefully and had been terrified by what they had learned about Him, He gave a vision of angels, who made clear to them the fact of His Resurrection. Then last of all, the fame of His accomplished Resurrection thus preceding Him, the Lord of Hosts and the King of Glory. Himself appearing, He shows them how great was the power which had triumphed over the death He had just tasted.

Altogether, by what we learn from the account in the Gospel narrative, on the day He arose from the dead He appeared five times to the sight of men. First to Mary Magdalen, at the tomb when He addressed to her the words: as she desired to embrace His Feet: *Do not touch me, for I am not ascended to my Father.* Then to the two women who came running from the sepulchre to tell the Disciples what they had learned from the angel regarding the fulfilment of the Resurrection; of whom Matthew writes: *They came up and took hold of his feet, and adored him.*

In the evening of the same day He appeared to two Disciples on the road to Emmaus, who, inviting Him to take supper with them, then recognized Him in the breaking of the

bread. He appeared also to Peter. When or where this took place the Evangelist (Luke) does not say; but nevertheless he does not pass over the fact that it did take place, for writing down that the two above-mentioned Disciples, as soon as they recognized the Lord at Emmaus, went back that same hour to Jerusalem, and found the eleven gathered there, and those with them, who said: *The Lord is risen indeed, and hath appeared to Simon.*

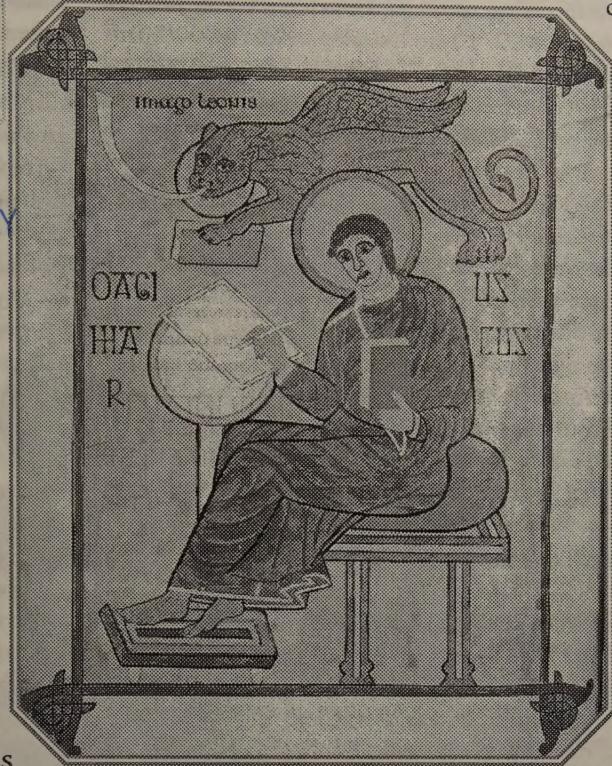
And then the Evangelist adds: *And they told what things were done in the way; and how they knew him in the breaking of the bread.*

And immediately following he adds, His fifth appearance; from which, while it was being read, we learned as follows: *Now while they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.* Here we must note, and carefully commit to memory, that while the Disciples were actually speaking of Him the Lord deigned to stand in the midst of them, and grant them a vision of His Presence. For this is what He elsewhere promised to all the faithful when he said: *Where there are two or three gathered together in my name, there I am in the midst of them.* That which He does at all times through the presence of His loving kindness, He wishes yet again to make clear to us; to confirm the steadfastness of faith, by the vision of His bodily presence.

We must trust to His goodness that this also happens to us, even though we are far lower than the Apostles; so that as often as we are gathered in His Name, He is in the midst of us. For His name is Jesus: that is, He is our Saviour. And when we come together to speak of obtaining our salvation, then we are gathered together in His Name. Nor should we ever doubt that He is present among those who gather together to speak of the things he loves; and the more truly shall this be, the more we believe with our hearts what we profess with our lips.

Next we must take note that when the Saviour appears in the midst of the Disciples, He immediately bestows on them the joys of peace; repeating now in the fulfilled glory of His

The Christians were first called 'Catholic' in an epistle of St. Ignatius of Antioch. The LION is published for members only of St. Mark's Church, Denver, Colorado. *Imago Leonis* is not an official publication of any entity.



immortality, that which He had committed to them as the special pledge of their salvation, when He was Himself about to undergo his passion; saying to them: *Peace I leave with you, my peace I give unto you* (Jn. xvi. 27). And likewise when He was born, the Angels whom the Shepherds saw immediately proclaim the favour of this gift to men; praising God and saying: *Glory to God in the highest; and on earth peace to men of good will* (Lk. ii. 14): for the whole divine mission of our Redeemer in the flesh was to restore peace to the world. It was for this He became man, for this He suffered, for this He rose from the dead: that by appeasing Him He might bring us back to the peace of God, who by offending God have incurred His anger. And because of this rightly did the prophet speak of Him as: *The Father of the world to come, and the prince of peace* (Is. ix. 6). And the Apostle, writing of Him to those converted from the Gentiles, says: *And coming, he preached peace to you that were afar off, and peace to them that were near. For by him we have access both in one Spirit to the Father* (Eph. ii.).

But when the Lord appeared in their midst the Disciples were troubled and afraid, and thought they were seeing a spirit. They knew it was the Lord Who appeared, but they thought they saw Him, not in the substance of His Body, but of His soul; that is, that they were looking at, not His Body which they knew was dead and buried, and now risen from the dead, but that they had before their eyes the spirit which before it left the body He had commended into the hands of His Father. But their most kind Master, by the grace of His consolation and exhortation, mercifully removed this error from their minds, and at the same time the fear that had struck them at this new and unknown vision.

*Why are you troubled, He says, and why do thoughts arise in your hearts? See my hands and feet, that it is I myself.* Not without purpose did He bid them see and examine His hands and feet rather than His face: which they knew equally well: but so that they who would see the places of the nails, by which He had been fastened to the Cross, would then begin to understand that not alone were they seeing that it was a body, but that it was the Body of the Lord, Which they knew had been crucified.

And because of this well did John, recording His remembrance of this appearance, tell that He also showed the Apostles His side, which had been pierced by a soldier, so that the more testimony they learned of His widely known passion and death, the more certain would be the belief with which they would rejoice because of His now fulfilled Resurrection and His triumph over death. And so that He might in every way render certain their faith in the Resurrection, He showed them His Body, not alone for their eyes to see, but for their hands to touch, and by this made plain to them that it was immortal, saying: *Handle and see, for a spirit hath not flesh and bones, as you see me to have.*

For seeing that they were to preach the glory of His Resurrection, they should be able to tell us also, and without any uncertainty, what it is we are to hope for regarding the appearance of our risen body. It is because of this that with great confidence the blessed apostle John appeals to his hear-

ers, to follow after the hidden things of truth and faith, of which he had learned, saying: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life* (I Jn. i. i).

The Gentiles are wont in this place to lay snares of deception before the simple trustfulness of our faith, by saying: Are you not rash to trust that the Christ Whom you worship can bring back your bodies imperishable from the dust: He Who did not even conceal the signs of death that were upon that body which you say was raised from the dead; and who could not heal the scars of the wounds He received upon the Cross?

To whom we answer, that Christ, since He is the Omnipotent God, and as He promised, has both recalled to life, as He willed, His own body, Which by dying He had put off, and raised our bodies from corruption to incorruption, from death to life, from the dust of the earth to everlasting glory. He could have shown it to His Disciples with the wounds of His Passion healed, yet, because of the divine purpose of the Incarnation, He chose to retain upon it these tokens of His Passion.

First, manifestly, so that the Disciples who saw them would know that it was not a spirit, without a body, but a living body which they held; and would preach to the world an assured faith in the fulfilment of the Resurrection, and an assured hope in the resurrection of all mankind. Then, that Our Lord and God, Jesus Christ, Who in His humility intercedes for us with the Father,

may, displaying the scars of His wounds perpetually show to Him how much He has suffered for the salvation of men; and in this wonderful and ineffable way remind Him without ceasing Who cannot forget, and Who is ever ready to have compassion on us, how just it is that He should have compassion on men, of whose nature, of whose pain and suffering, the Son of God Himself has become a Sharer, and in fighting for whom He has by dying submitted Himself to the power of death.

Thirdly, that all the elect who have been received into perpetual happiness, seeing upon their Lord and God these signs of His passion, may never cease to give thanks to Him through Whose death they now live; and so that by the voice of the whole Church that may be fulfilled of which the prophet sings in the psalm: *The mercies of the Lord I will sing for ever* (Ps. 88. i).

Lastly, so that at the judgement the reprobate may also see these same tokens of the passion; as it was written: *They shall look on him whom they pierced* (Jn. xix. 37); and may then understand that they have been most justly condemned; and not alone they who laid impious hands upon Him, but they also who despised His graces, or had not troubled to accept those He offered them; or they who strove with yet greater malice to destroy and to corrupt these same graces, through hatred and persecution of those who did receive them.

Faith in the Resurrection does not err; and neither are we deceived in our hope of resurrection; for God the Father has both raised the Lord, and will raise us up also by His power (1 Cor. vi. 14). This the same Apostle elsewhere declared. *And if the spirit of him, he says, that raised up Jesus from the dead, dwell in you;*



he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you (Rom. viii. ii).

This was said especially of the elect; since we shall all indeed rise: but we shall not all be changed (I Cor. xv. 51); only those who are now ruled by the indwelling Spirit shall then be raised, by a yet greater grace of the same Spirit, to the happiness of eternal life. So the Lord, to confirm their faith in His Resurrection, showed Himself Living to His Disciples, spoke to them words of consolation, and showed them the marks of His passion: to touch as well as to see.

But their weak hearts could not yet grasp the wonder of such power, and they begin to be astonished with the joy of what they see, rather than to believe what they were being taught. And so that no trace of doubt would remain in their minds, the Lord taking their food also ate it before them; so if they had not believed the evidence of their eyes, and the touch of their fingers, now, seeing him eat earthly food, they would come to know that what had appeared among them was truly man.

In this connection, Dearly Beloved, we must avoid the foolish heresy of the Corinthians; namely, that no one will unwisely think that the Body of the Lord, and the Mediator of God, Which had risen from the dead, had need of the sustenance of food; or that after the resurrection our own bodies, in their spiritual life and existence, need to be nourished with bodily food; since the contemplation of the divine glory in no way permits that we suffer either hunger or thirst or the want of any earthly good. And so the most ardent lover of that life, steadfast in his devotion, joyful in his hope of God, declares: *As for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear* (Ps. xvi. 15). And Philip, filled with the same love, says: *Lord, show us the Father, and it is enough for us* (Jn. xiv. 8).

Therefore let us simply and devoutly believe, that the Body of our Lord, risen from the dead and now to die no more, had no need of food, though retaining the power to eat. And so when it was a fitting time of day for taking food He asked them to give Him food to eat; and they offer it to Him Who had no need of earthly sustenance, such as mortal bodies have; and as water thrown upon the fire, so presently was the food consumed by His spiritual power.

And we must believe that after their resurrection our bodies also shall be endowed with heavenly glory: that they shall have power to do what they will, and shall be free to reach to wherever they may wish; but since we shall then have no need or profit from eating, in no way whatever shall that immortal world make use of earthly food: that world wherein the children of the Resurrection have no other food or drink than true life and salvation, joy, peace, and every good, as we read in the psalmist who says: *Blessed are they who dwell in thy house, O Lord.. they shall praise thee for ever and ever* (PS. lxxxiii. 5). And again: *The God of Sion shall be seen in Sion*. Because of this, the Apostle, writing of the hidden things of that world, says: *When God will be all in all* (I Cor. xv).

Having finished His meal the Lord goes on to add further words of counsel, saying: *These are the words which I spoke to you, while I was yet with you*; that is, while I was like you, in a body that could suffer and die: *That all things needs must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, con-*

cerning me

The Master of Truth takes away every shadow of figure, and everywhere confirms the claims of the Reality. He is seen, He is touched, He eats food: a sermon of encouragement is contained in each act of His. And lest it be thought that His testimony alone did not suffice, He also brings before them the authority of Moses, and of the Prophets, who had prefigured in their writings His Incarnation, His Passion, and His Resurrection. And lest the Apostles be slow in understanding their mystical words, He also opens their minds, that they might understand them. And this done He permits nothing of their former state of doubt to remain in their minds; nor did He then cease to give them proofs of His Passion and Resurrection. For there follows:

*And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, the third day: and that*

*penance and remission of sin should be preached in his name, unto all nations*. So it was necessary that Christ suffer, and rise again; because it was impossible for the world to be saved unless God came as man, Who, appearing in the nature of man, would teach men how to serve God, and Who, submitting to death, as man would triumph over it by divine power; and thus awaken in those who believed in Him a contempt for death, and kindle in them a certain hope of resurrection and of life everlasting.

For in what way could men be more truly encouraged to believe in the glory to come, and to strive for eternal life, than by knowing that God Himself had become a Sharer of their humanity and their mortality? In what other way could they be more efficaciously appealed to, to suffer evils of every kind for the sake of salvation, than by learning that their own Creator had undergone at the hands of impious men infamy of every kind; and, even the sentence of death itself? For what reason could they more fittingly accept the hope of resurrection, than through remembering that they had been cleansed and sanctified by His sacraments, and made one in His Body Who, tasting death on their behalf, speedily offered them an example of rising from the dead?

It was then necessary that Christ should suffer, and rise again from the dead the third day, and that, as He says, penance and the forgiveness of sin be preached in His Name to all nations. For this it was necessary that first the blood of Christ should be shed for the salvation of the world, and that afterwards by His Resurrection and Ascension He should open the gates of heaven to men.

And so at last they were sent forth who would preach the word of life to all the nations of the earth, and would minister to them the sacraments whereby men could be saved, and so reach to the joys of their heavenly fatherland, by the help of the Mediator of God and men, the man Jesus Christ, Who lives and reigns with the Father, in the Unity of the Holy Ghost, God, world without end. Amen.

§

# The Commerce of Human Body Parts: An Eastern Orthodox Response

By The Rev'd Patrick Henry Reardon

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I DO NOT INTEND, in these reflections, to provide full answers to the many moral questions raised by the advanced surgical procedures and other medical technologies that have, in recent years, rendered the transplanting of human organs more available than even our immediate past could have imagined possible. I have been asked, rather, to proffer an Eastern Orthodox response to the specific proposals argued in the foregoing articles by Professors Capaldi, Cherry, Torcello and Wear. In order for me to do this, nonetheless, it will be necessary to outline the properly doctrinal context in which Eastern Orthodox Christians typically assess matters of this kind. That is to say, we must begin our ethical discussion with doctrinal theology. Eastern Orthodox Christians have no trouble accepting the *bon mot* of Hans Urs von Balthasar: "Ethics is an echo and a thanksgiving for theology."

Narrative being my normal and preferred form of moral discourse, I beg to begin this outline with a personal story. It involves a memory from distant childhood - what was probably my first attendance at a funeral. I must have been 6 or so, I think, and most of that liturgical service is a hazy blur in my mind now. I recall vividly, nonetheless, that what struck me most about that burial rite was its use of incense. I was quite surprised and more than slightly puzzled to see our pastor, clothed in black brocade vestments, walking around the casket three times, waving the smoking censer over the dead body repeatedly with the deepest and most intentional reverence. This action not only made a strong impression, it also posed to my young mind a rather serious question of liturgical propriety. My experience of the liturgical worship up to that point in my young life had prompted me to associate the burning of incense solely with the veneration of the Holy Eucharist. Why, then, I wondered, would a dead body be venerated with the wafting of incense smoke, treated like the Holy Communion, as it were? What could this ritual possibly mean in such a context? I took the question to my mother.

Nearly six decades have passed since then, but to this day I hold and cherish the clearest remembrance of my mother's very correct answer. "Well, of course, the priest incensed the body," she said. "The bodies of Christians, after all, are the temples of the Holy Spirit." Her answer, I recall, was delivered without the slightest hesitation or uncertainty. My mother enjoyed an intuitive grasp of the special dignity of the Christian body in properly theological terms, and she knew

exactly why that body, whether living or dead, was venerated by the liturgical use of incense. Quite simply, the Christian body is holy. It is the consecrated dwelling place of the Holy Spirit.

As I reflect on the matter now, at a distance of more than half a century, I find yet another thought inescapable by way of inference: What my mother told me about the Christian body must have been a common understanding at that time. She was not especially educated; indeed, she had not even finished high school. Nor, when I was young, did my mother strike me as a particularly devout person, though I am much disposed to question and correct that impression now. Anyway, the point is that my mother's theological assessment about the reason for incensing the dead bodies of Christians, an assessment overwhelmingly confirmed by all my later studies in Orthodox theology, must have reflected a rather widespread understanding among believers in those days. Back during World War II, I suspect that many a child would have received exactly the same answer to the same question, and with equal quickness and assurance.

## THE TEMPLE OF THE HOLY SPIRIT

According to Eastern Orthodox theology, the rhetorical question "Who shall separate us from the love of Christ?" is one that pertains to the body every bit as much as it pertains to the soul. While it is certain that the soul leaves the body at the time of death, we Orthodox find no reason in Holy Scripture for supposing that the Holy Spirit takes leave of the body simultaneously. Indeed, why suppose that the Holy Spirit leaves the body at all? Were the Holy Spirit to depart from the body at the time of death, what could it possibly mean to say that death has been swallowed up in victory? Why should we imagine that the corpse of a Christian has become less holy, less sanctified, than it was five minutes before it died? On the contrary, we affirm, that body remains forever the temple of the Holy Spirit.

This emphasis on the holiness of the Christian body is an essential feature of Eastern Orthodox dogmatic theology. We believe and confess that the dynamisms, the *energeiai*, of the Holy Spirit are poured out, through the sacraments, upon the Christian's body, its corporeal substance, in a divine action that is no less physical for being spiritual. By the transforming presence of the Holy Spirit there is effected a spiritual, divinized alteration in the very nature (*physis*) of the Christian's flesh, the seed of its future resurrection and immortality. In this sense, the alteration is physical.

In Orthodox theology, moreover, we believe that the soul itself is sanctified through the body. Holiness is experienced and thought of as quite physical, meaning that it involves our entire *physis*, or nature. Sanctification is not "spiritual" in the sense of non-material. It is spiritual, rather, in the sense that divine grace transforms the entire human constitution, including the very structure and organic composition of the body's living cells. The anatomy itself is spiritually altered. For the Orthodox, "spiritual" does not mean "bodiless." We believe that there is no part of human experience - and most emphatically not the experience of holiness - that is separated from the body. Indeed, the expression "bodiless" is reserved entirely for references to the angels. It does not pertain to human beings.

According to Orthodox theology, then, salvation and holiness come to man through his flesh. Just as Jesus' dying in the flesh and rising again in the flesh are the cause of man's redemption, so this redemption comes to him through the physical channels of the preaching and sacraments of the Church. Man's soul is saved and sanctified through his body. Divine grace reaches the human spirit through the medium of human flesh. We have it on good authority that even faith comes through something so physical as the act of hearing. Tertullian's famous sacramental dictum says it all: *Caro cardo salutis*, "the flesh is the hinge of salvation" (*On the Resurrection* 8.2).

According to Eastern Orthodox theology, furthermore, what in the West is known as the doctrine of "the mystical body of Christ" is not a simple analogy. When, in First Corinthians 12:12, St. Paul says that "as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ," this is not understood in the East as implying some merely metaphorical comparison of the social order to the correct functioning of a living organism, a comparison such as one finds in Cicero. Rather, it is the very bodies of Christians that are made "the members of Christ." This interpretation is appropriate to the ethical context in which it appears in First Corinthians. In fact, Saint Paul takes this principle of bodily holiness to be a self-evident premise from which a number of moral inferences are necessarily derived. "Do you not know?" he asks three consecutive times in this context: "Do you not know that your bodies are members of Christ? ... Or do you not know that he who is joined to a harlot is one body with her? ... Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (First Corinthians 6:15,16,19) The body, in short, is "for the Lord, and the Lord for the body" (6:13). The holiness of Christians, that physical sanctification by which they can no longer even claim their bodies as their own property, is treated as a standing principle that places definite moral limits on what sorts of things can be done with those bodies (cf. also Romans 6:13).

#### THE DRUG OF IMMORTALITY

As earlier noted, the childhood question that I put to my mother was spawned by a sense that the corpse in the coffin was being treated in much the same way that I had come to associate with the veneration of the Blessed Sacrament. That seemed to my young mind very inappropriate. That is to say, while I knew without doubt that the Holy Eucharist, as the true body and blood of Christ, is worthy of the most profound veneration, it was not yet clear to me that participation in the Sacred Mysteries actually effected a change in the human body itself. My mother's answer to my question, then, served to throw a new light on the meaning of the Eucharist. My later study of Eastern Orthodox theology, also, would in due course attest to the correctness of the instincts involved in my question. There was more connection between the Holy Communion and the Christian's body than I had ever imagined.

According to Orthodox theology, just as the action of the Holy Spirit, whose descent is sought in the Church's epikletic prayer, transforms the nature (*physis*) of the bread and wine to

make them be the true body and blood of Christ, so this sanctification passes into the very bodies of those who share in the blessed Eucharist. The mystery of the Holy Communion is the foundational reason for saying that the bodies of Christians are the temples of the Holy Spirit.

The Orthodox believe it is in the Holy Eucharist that we are incorporated into the body of Christ: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we, though many, are one bread, one body, for we all partake of that one bread" (First Corinthians 10:16f). According to Orthodox dogma the very flesh and blood of Christians are sanctified, theologically defined, by their living, sacramental contact with the flesh and blood of the risen, perfected Christ, in whom they place their trust in life and in death. Their members are thereby suffused with the dynamisms of the Lord's resurrection. Those very members will rise again by reason of the Holy Communion: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (John 6:54). That is to say, the Holy Communion places within the believer's body the dynamics of its final rising from the dead, and this is the reason why that body in the coffin was being incensed by my boyhood's parish priest. That body shared in the transforming, mystic consecration of the bread and wine by the outpouring of the Holy Spirit. That incensing was a veneration of the indwelling Holy Spirit, who would continue to abide in that fallen flesh, no matter what its state of decay and degradation, until the Lord himself returned to call it from its resting place.

The goal of the Holy Eucharist is not the consecration of bread and wine, but the consecration of human beings. According to Saint Justin Martyr in second century, "we have been taught that the food that is eucharisticized (*eucharisthisan*) by the prayer of the word that comes from Him, by which our flesh and blood are fed by metabolism (*kata metabolen*), is the flesh and blood of that Jesus who became flesh." Hardly can our bodies any longer be considered common bodies if it is true that "we do not receive these as common bread and common drink" (First Apology 66).

This persuasion with respect to the sanctification of the flesh through the Eucharist appears likewise in the ancient Church's literature of martyrdom. Thus, in the Martyrdom of Polycarp, a work contemporary with Justin, we are told the blessed martyr referred to his own death as a sharing in the cup of Christ (14.2), and the narrator describes his body, surrounded by the flames of the pyre, as resembling a loaf baking in the oven (15.2). Even earlier in the second century, Ignatius of Antioch, on his way to martyrdom at Rome, had referred to the power of the Holy Eucharist with respect to the Christian's eternal transformation, speaking of the "one bread which is the drug of immortality, the antidote that we may not die (*pharmakon athanasias, antidotos tou me apothanein*) but live in Jesus Christ forever" (Letter to the Ephesians 20.2). With specific reference to his own impending death, Ignatius wrote of the Holy Eucharist in similar terms: "It is the bread of God that I desire, which is the flesh of Jesus Christ, of the seed of David, and for my drink I desire his blood, which is incorruptible love" (Letter to the Romans 7.3).

By way of summary, it is the teaching of the Orthodox Church that (1) the bodies of those in Christ are to be regarded as sanctified by the hearing of the Word and faithful participation in the Sacraments, most particularly the Holy Eucharist; (2) because of the indwelling Holy Spirit the consecrated bodies of Christians do not belong to them but to Christ; (3) with respect to the indwelling Holy Spirit there is no difference between the bodies of Christians before and after death; (4) whether before or after death, the Christian body is also to receive the same veneration; and (5) notwithstanding the physical corruptions that the body endures by reason of death, there remains a strict continuity between the body in which the Christian dies and the body in which the Christian will rise again. That is to say, it is the very same reality that is sown in corruption and will be raised in incorruption (First Corinthians 15:42).

#### AN ORTHODOX RESPONSE

The foregoing doctrinal considerations provide a brief but necessary setting for understanding how the Orthodox Church deals with the moral questions attendant on the uses of bodily members separated from their bodies.

Candidly, it is the absence of an adequate doctrinal setting that I find most striking about the articles of Professors Capaldi, Cherry, Torcello and Wear on the moral problems associated with commerce in body parts. Moreover, even the authoritative theological sources cited in these articles seem bereft of a sufficiently doctrinal perspective. One thinks for example, of the quotation from Pope Pius XII to the effect that a "corpse no longer is a subject of a right in the strict sense of the word." Why appeal to "rights" in this matter? Why not invoke some aspect of theology in a properly dogmatic sense?

Needless to say, in the light of the theological reflections just given, it is not to be expected that an Orthodox theologian will agree with the conclusions of these four professors with respect to commerce in human body parts. The Orthodox Church regards as morally reprehensible the tattooing of a living body and, except under the gravest and most compelling necessity, the cremation of a dead one. The notion of "selling" an integral part of a human being is simply outside the realm of rational comprehension. [*The adjective "integral" is inserted here to remove some parts of the body from this prohibition. One would hardly raise a moral scruple about a young lady's selling her hair to a wig-maker, for instance, even though the Bible calls that hair her "glory."*] Indeed, it is profoundly repugnant to those Orthodox Christian sentiments that are formed and nourished by the Church's sacramental teaching and liturgical worship. One does not sell or purchase that which has been consecrated in those solemn ways that the Church consecrates the human body.

That question settled, what further may be said about the surgical removal of body parts at all? Two sorts of cases present themselves in this connection. First, the surgical removal of a diseased part of the body for purposes of keeping the whole alive. In these circumstances I am familiar with no



teaching of the Orthodox Church that would preclude such an intervention, nor has the conscience of any Orthodox Christian, as far as I know, ever been troubled by the amputation of gangrenous limbs or the removal of infected tonsils or the extraction of rotting teeth.

Second, the removal of some "dispensable" part of the body for purposes of donating it to another human being who has need of it. Inasmuch as the Orthodox Church does not object to the donation of human blood, it would appear that this instance provides adequate analogy for making the same determination about other body parts.

Once again, there are two types of cases in which this latter determination may be made. First, body parts from a living person. One thinks here of the gift of bone marrow, a kidney, a portion of the liver. Provided that the donor is under no coercion except that of charity, it is my view that this kind of gift, which does not involve the death of the donor, is not only blameless but even heroically generous.

Second, body parts from someone who has died. In this case, of course, the range of possibility is much larger, involving such major organs as the heart and lungs. Once again, it is my view that such donations are morally legitimate for Christians as expressions of their love for others in Christ. Indeed, I have already left instructions with my own family that, in the event of my meeting the Lord somewhat ahead of schedule, the medical profession may remove any part of my body that might be of service to someone in need. What must be strenuously avoided, however, is any behavior suggesting that the body parts of a deceased Christian are (to quote Dr. Cherry) "very much like other types of things." Most emphatically, they are not "parts of a former person."

Finally, it must be remarked that the censure placed against commerce in human body parts should not be taken to imply that there are to be no commercial aspects to the transplanting of these members. That is to say, those who do this important work may expect to earn their living thereby. What is reprehensible is the actual sale of human organs (whether by the donor or by the agency that handles the gift), not the paying of a reasonable fee for the services involved in the removal, preservation, and transplanting of the organ. §

*After reading this essay, a parishioner asked about the moral use of 'fetal tissue' in the context of the commerce of body parts. We fear that some moderns might argue that the 'harvest' of fetal tissues justifies the practice of abortion. Interesting view, sort of like a highway robber killing a man and then looting his corpse for money... the crime of theft becomes the 'reason' for the murder and, in a wicked logic, justifies it. Likewise, the 'need' of some adults for fresh body parts, or genes, or juices, or biochemicals, will be argued to justify the slaughter of 'unwanted' children. Even if the tissues of children are 'harvested' somehow apart from abortion, would not 'Cannibalism' be the right word to describe this practice...? -Ed.*

# A Western Rite Hymnal

being an account of the D.Min. project paper of the Rev'd Nicholas Alford, Rector of St. Gregory the Great Parish, Washington, D.C.

**S**T. JOHN of Damascus said, "We do not change the everlasting boundaries which our fathers have set, but we keep the Tradition, just as we have received it." [On the Divine Images, II, 12] In the preparation of this hymnal we have been aware that our task is not to be creative, innovative, or "up-to-date" in the manner in which most hymnal committees might approach their work. Rather, we are to pass on the Tradition, taking what is good and helpful, making it available in a manner which is useful and accessible, given our present context (time, place, congregational make-up, etc.). Tradition in the Orthodox Church is not thought of as something that is dead or even stagnant, but as the living memory of the Church under the guidance of the Holy Spirit. We understand Scripture itself as a part of Holy Tradition, to be understood through the mind of the Church; but Tradition also includes the Creeds, the decrees of the great councils of the Church, the writings of the Fathers, the liturgical texts and music, and even the icons and architecture. Thus our work on this hymnal has been grounded in our scriptural understanding, our theological concerns, and our awareness of the Tradition, that we may pass on what is needed to sing the Lord's praises.

Holy Scripture provides a wonderfully rich account of how the people of God are to worship. The Psalms make it clear that our God is "worthy to be praised" (Ps. 18:3), to be given our worship, for "who is so great a God as our God?" (Ps. 77:13). Exodus, chapters 20 to 30, gives instructions for everything from building the altar, to keeping the Sabbath and various feasts, to furnishings for the sanctuary and vestments... Contrary to the notion that worship is to be spontaneous and free-form, Scripture shows us worship that is prescribed after the pattern of heavenly worship (Exodus 25:40 & Hebrews 8:5), beautiful and ordered.

Throughout Scripture the People of God sing their praises. Corporate worship in Scripture is always sung, from Exodus ("Then sang Moses and the children of Israel this song unto the Lord, and spake saying, 1 will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea" 15: 1) to Revelation ("And

they sung as it were a new song before the throne..." 14:3). One of the principal reasons for this song is calling to mind the great things that God has done for us: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness" (Ps. 30:4). Not only with the Eucharist, but with our praises as well, there is a sense that remembering or recalling (*anamnesis*), somehow makes something truly present. As we recall what God has done for us, He is present in our midst. An awareness of this is found in 2 Chronicles 5:13, "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth for ever: *that then the house was filled with a cloud, even the house of the LORD...*" (emphasis added). The cloud represents the glory of God...

The Orthodox Church, both East and West, patterns its worship after the heavenly worship shown to us in Scripture, most especially in the Book of Revelation — thus the norm for our worship is sung prayer. Unlike some groups we have no sense that the need for beauty, richness, majesty, and order in worship has passed away, as something belonging to the "old order", as this same approach to worship is shown most clearly in the Revelation of John, existing to the end of time. We understand that our worship, especially the Divine Liturgy (the Eucharist), foreshadows and even participates in the worship which occurs continually before the Throne of God in heaven. [Kallistos Ware, *The Orthodox Church*, pg. 270]...

In the New Testament Church, St. Paul states that sung prayer is to be with both heart and mind united ("I will sing with the spirit (*pneuma*), and I will sing with the understanding (*nous*) also" 1 Cor. 14:15). This admonition applies not only to the gift of tongues, but to all our prayers and praise. In the Orthodox understanding the soul made in the image of God is triadic: *nous*, word, and spirit. [Hierotheos Viachos, *Orthodox Psychotherapy*, pg. 1201.] Thus St. Paul is encouraging us to sing praise with our soul, with all our being, with heart and mind, with joy and with our intellect.

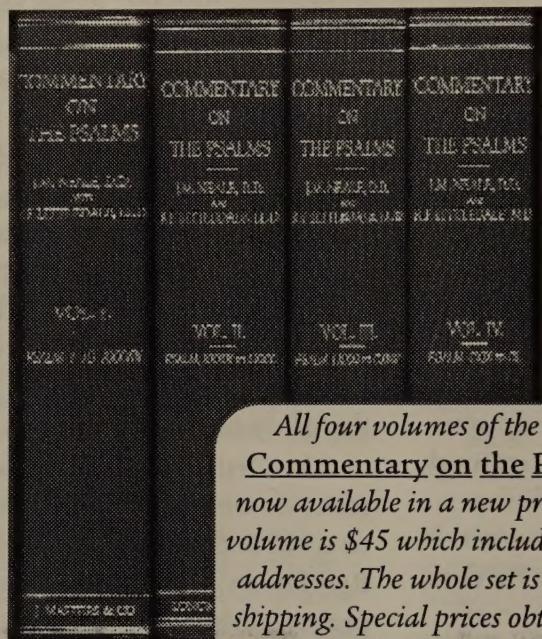
As the early Christians did, we sing hymns both for worship of God and for instruction of the faith-

ful and those new to the faith ("Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" Col. 3:16). St. Paul points to the manner in which the word of God can dwell in us through the wise use of words in our sung praise. Religious leaders through the ages have utilized song as a way to teach, making use of melody, rhyme, and meter as tools for helping to instil or reinforce basic dogmatic instruction.

The Psalms were the "hymn book" of the people of Israel, making every sort of human condition and emotion available in the musical praises and laments of God's people. The early Church composed new songs of praise

while continuing to give high priority to the singing of Psalms (Mt. 26:30, 1 Cor. 14:26, etc.):

If we keep vigil, in the Church, David comes first, last and midst. If early in the morning we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst... In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary; in the deserts, where are men crucified to this world, and having their conversation with God, first, midst, and last is he. All other men are at night overpowered by natural sleep: David alone is active; and, congregating the servants of God into seraphic bands, turns earth into heaven, and converts men into angels. [St. John Chrysostom, quoted in John Mason Neale, *Commentary on the Psalms*, Vol. 1, pg. 1.]

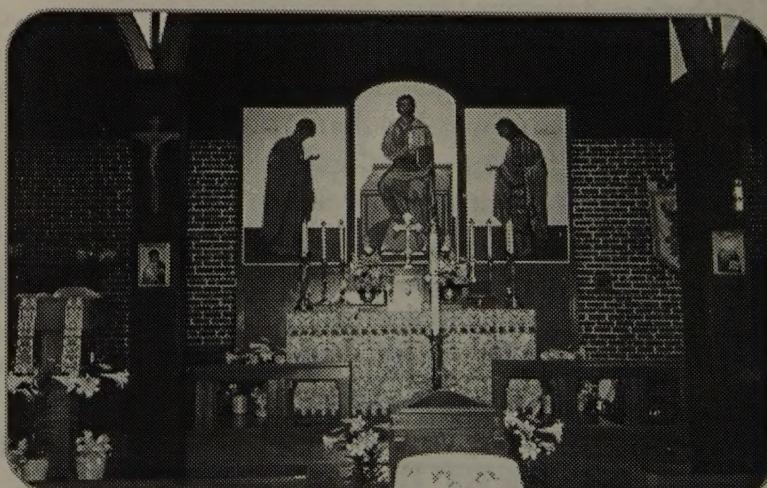


*All four volumes of the Neale/Littledale Commentary on the Psalms (1879) are now available in a new private printing. Each volume is \$45 which includes shipping to U.S.A. addresses. The whole set is just \$175 including shipping. Special prices obtain locally at the St. Mark Bookstore and in volume sales.*

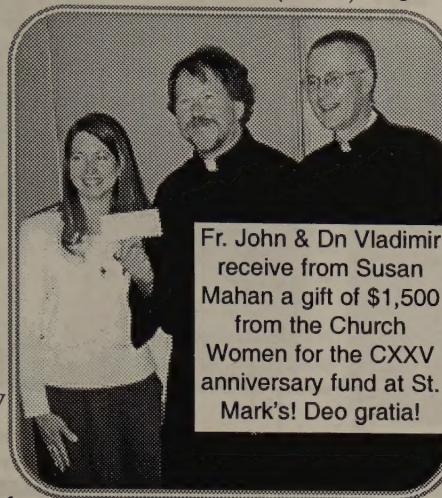
In the New Testament we find songs, or fragments of songs, which became part of the hymnody of the Church. The song of Mary, the *Magnificat* (Luke 1:46-55) is sung daily at Vespers in the West (at Matins in the East). The Song of Simeon, the *Nunc dimittis* (Luke 2:29-32), is sung daily at Vespers or Compline (Vespers in the East). The Song of Zechariah, the *Benedictus Dominus Deus* (Luke 1:68-79), is sung daily at Lauds (or Matins, depending upon the construction of the Office). In the Eucharistic Liturgy, the *Sanctus*, the hymn to God as thrice holy, is found in Isaiah 6:3 and echoed in Revelation 4:8; the *Benedictus* is found in Matthew 21:9, recalling Psalm 118:26. The New Testament also provides glimpses of other early Christian hymns (e.g. Philippians 15-11, 1 Timothy 3:16, Revelation 5:9, 14:3, and

15:3). The early Church enriched the tradition by making use of what it had received, contributing new offerings, and passing this treasure on for successive generations.

From our study of Holy Scripture we learn that God is worthy of our worship and praise and that God's people have seen sung praise as the most fitting expression, our obligation and our joy. Our musical offerings should be orderly, appropriate, and beautiful. We are to sing our praises with heart and mind, learning the truths of our faith from the words of our songs. We sing and worship to remember all that God has done for us, and with our remembrance He is present in our midst. §



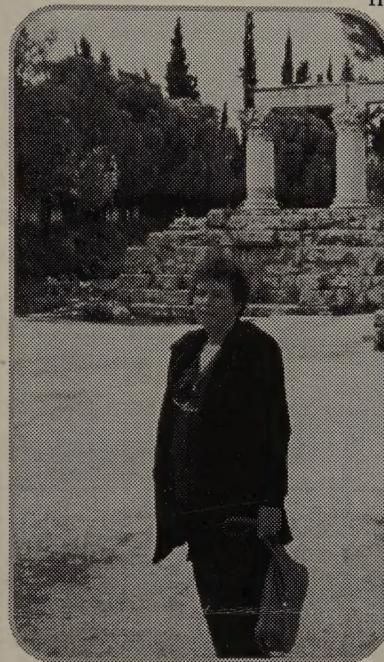
THANKS to Almighty God for the many blessings of His Providence and to all who have contributed checks, talent, time, and volunteer hours to the CXXV (125th) Anniversary projects at St. Mark's. Evidence of progress is shown in the new Vestments and Altar apparels first brought out for the Paschal Liturgies, in the publication of the *Lion's Feast* Cookbook, in the complete new printing of the *Commentary on the Psalms* by Neale & Littledale; in the premier of the Anniversary CXXV Mass by John Branson, in the Anniversary Book being prepared by Prof. Oppermann with help from Mat. Deborah and others, in the new back porch entrance, in the antique vestment cabinet gracing the new Altar Guild room, and finally, the new parking and the vast expanse of the Piazza (courtyard) opening out from the Parish Hall and providing over 1,100 sq. feet of social and reception area. Soon a nicely mastered CD of John Robinson's 1999 Recital will be available... We hope that Master Robinson can return to St. Mark's in July for another Recital showing the prowess of the mighty Wicks pipe organ... which by then may have more vital innards. HIS GRACE, BISHOP BASIL will visit September 16, 17 (Saturday & Sunday). We plan a



Fr. John & Dn Vladimir receive from Susan Mahan a gift of \$1,500 from the Church Women for the CXXV anniversary fund at St. Mark's! *Deo gratia!*

Symposium on the Holy Island of Lindisfarne (England) and her mighty Saints on Saturday the 16th with various worthy participants, including His Grace, who is an enthusiast for Old Christian England; and on Sunday the 17th a Solemn Liturgy in thanksgiving for the CXXV Anniversary of this Parish under the Heavenly Patronage of St. Mark, Evangelist. By then the great Rose Window memorial to Susan Scofield Tripp should be ready for dedication.... A wish list of improvements would include

new carpet for the Parish Hall...



Virginia Tschanz at Corinth during a pilgrimage this year that included visits to Greece, Egypt, Palestine, and Turkey. St. Paul was at Corinth about one to two years and founded many churches there. The Roman temple of Octavia is shown in the background. Thanks to Virginia for a 'show and tell' lecture at St. Mark's.

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I cannot but hope that the reader will be thankful for having his attention called to some of the magnificent bursts of poetry which are to be found in the Odes and other Troparia of S. John Damascene, S. Cosmas the Melodist, S. Andrew of Crete, S. Theophanes, and even S. Theodore and S. Joseph of the Studium....

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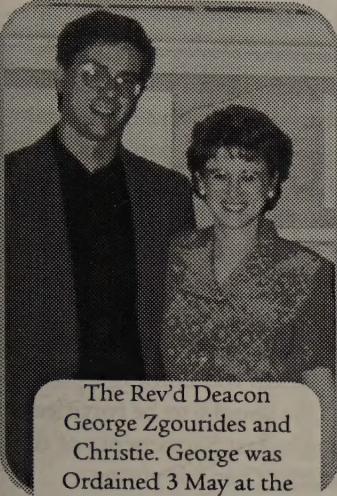
Rt. Rev. Bishop Basil,  
Auxiliary to the Metropolitan

The Commentary on the Psalms, volumes 1, 2, 3, and 4 is available at Eighth Day Books in Wichita, Kansas [[www.eighthdaybooks.com](http://www.eighthdaybooks.com)] or from : St. Mark's Bookstore 1405 South Vine Street Denver, CO 80210 Price: \$175.00 for four volumes (or \$45 each volume) includes Postage & Handling (USA)

# May 2000

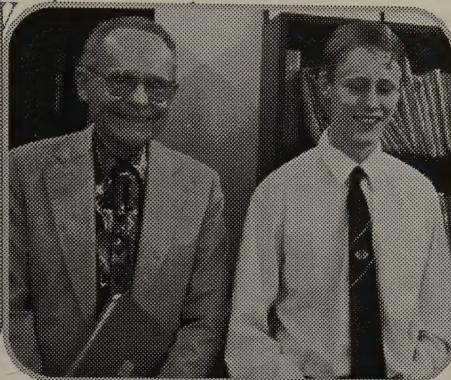
Sun	Mon	Tue	Wed	Thu	Fri	Sat
 The <i>Lion's Feast</i> 125 Years of Food & Fellowship		2 Easter Octave	3 7:30 AM Morning Prayer Easter Octave			
7 Easter Octave		The Church Women offer the <i>Lion's Feast</i> Cookbook for \$ 12.50. The book is well designed with the recipes organised into numerous sections, spiral bound and handsomely illustrated. For more information by e-mail write: wrdean@WesternOrthodox.com				
14 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Liturgy</b> 4:00 PM Evensong II Easter, St. Pachomius, Abbot	15 <i>feria</i>	16 <b>7:00 PM Mass</b> 7:30 PM Scholars St. Brendan the Navigator	17 7:30 AM Morning Prayer <b>8:00 AM Mass</b> <i>feria</i>	18 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 7:30 PM Choir Rehearsal St. Venantius, Martyr	19 <b>7:00 AM Mass</b> St. Dunstan of Canterbury	20 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 10:00 AM The Faith Catechism Class <b>6:00 PM Evensong</b> <i>feria</i>
21 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Liturgy</b> 4:00 PM Evensong III Easter	22 <i>feria</i>	23 <b>7:00 PM Mass</b> 7:30 PM Scholars <i>feria</i>	24 7:30 AM Morning Prayer <b>8:00 AM Mass</b> St. Vincent of Lerins	25 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 7:30 PM Choir Rehearsal <i>feria</i>	26 <b>7:00 AM Mass</b> St. Augustine of Canterbury	27 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 10:00 AM The Faith Catechism Class <b>6:00 PM Evensong</b> St. Bede the Venerable,
28 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Liturgy</b> 4:00 PM Evensong IV Easter	29 <i>feria</i>	30 <b>7:00 PM Mass</b> 7:30 PM Scholars St. Felix I, Pope & Martyr	31 7:30 AM Morning Prayer <b>8:00 AM Mass</b> <i>feria</i>			
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# June 2000



The Rev'd Deacon  
George Zgourides and  
Christie. George was  
Ordained 3 May at the  
Cathedral in Wichita.

Dr. John Branson has composed a Mass for the CXV anniversary of St. Mark's Parish brilliantly produced by the Parish Choir for the Solemn Paschal Liturgy. At right is John Robinson whose recital last summer was a splendid success. We hope that John will return this July for another Recital! A CD of his '99 Recital is now available \$10 at the Bookstore.



Sat

3

7:30 AM Morning Prayer  
8:00 AM Mass  
6:00 PM Evensong  
feria

4												
7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Liturgy</b> 4:00 PM Evensong V Easter, Rogation Sunday	5	Rogation Monday, St. Boniface	6	7:00 PM Mass 7:30 PM Scholars Rogation Tuesday	7	7:30 AM Morning Prayer <b>8:00 AM Mass</b> Vigil of the Ascension	8	7:30 AM Morning Prayer <b>8:00 AM Mass</b> <b>7:00 PM Mass</b> 7:30 PM Choir Rehearsal The <b>ASCENSION</b> of the LORD	9	St. Columba of Iona, Abbot	10	7:30 AM Morning Prayer <b>6:00 PM Evensong</b> Ascension Octave
11	12	Ascension Octave	13	7:00 PM Mass 7:30 PM Scholars Ascension Octave	14	7:30 AM Morning Prayer <b>8:00 AM Mass</b> St. Basil the Great	15	7:30 AM Morning Prayer <b>8:00 AM Mass</b> 7:30 PM Choir Rehearsal Ascension Octave	16	<b>7:00 AM Mass</b> Ascension Octave	17	7:30 AM Morning Prayer <b>8:00 AM Mass</b> <b>6:00 PM Evensong</b> Vigil of Pentecost
18	19	Whit Monday	20	7:00 PM Mass 7:30 PM Scholars Whit Tuesday	21	7:30 AM Morning Prayer <b>8:00 AM Mass</b> Ember Wednesday	22	7:30 AM Morning Prayer <b>8:00 AM Mass</b> 7:30 PM Choir Rehearsal St. Alban, proto martyr of England	23	<b>7:00 AM Mass</b> Ember Friday	24	7:30 AM Morning Prayer <b>8:00 AM Mass</b> <b>6:00 PM Evensong</b> Nativity of St. John Baptist

Thanks to Prof. Ed Oppermann and Jody for serving as St. Mark's delegates to the SW Region Parish Life Conference in Houston, TX. Fr. John will fly there after the Ascension Day Liturgy so as to attend the Western Rite Evensong, Clergy Dinner, and other meetings.

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25	26	27	28	29	30	
7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Liturgy</b> 4:00 PM Evensong Trinity Sunday	St. John Octave	7:00 PM Mass 7:30 PM Scholars St. John Octave	7:30 AM Morning Prayer <b>8:00 AM Mass</b> St. Irenaeus of Lyon	7:30 AM Morning Prayer <b>8:00 AM Mass</b> 7:30 PM Choir Rehearsal Corpus Christi	<b>7:00 AM Mass</b> Ss. Peter & Paul	

Go to [www.WesternOrthodox.com](http://www.WesternOrthodox.com) to find many useful essays on Christian Orthodoxy, a list of Western Rite parishes, the archive of recent LIONS, news about the Parish and Deanery. Also, there is proposed Western Rite Conference this year in Oklahoma City on 1,2,3 August. We may hear more of this.

ST. BEDE the VENERABLE, PRIEST, CONFESSOR  
& DOCTOR, May 27th  
*Collect*

O GOD, who hast enlightened thy Church with the wondrous learning of blessed Bede thy Confessor and Doctor : mercifully grant to us thy servants ; that we, being in all things enlightened by his wisdom, may at all times feel the effectual succour of his righteousness. Through Jesus Christ thy Son our Lord, who livest and reignest with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

*For the legend*

**B**EDE the priest was born about the year 673, at Jarrow, on the borders of England and Scotland. At the age of seven, as he himself hath left on record, he was placed under the care of holy Benedict Biscop, Abbot of Wearmouth, to be educated. Thereafter he became a monk, and so ordered his life that, whilst he should devote himself to the study of the sciences and of doctrine, he might in nothing relax the discipline of his Order. There was no branch of learning in which he was not thoroughly versed, but

his chief care was the study of the Holy Scriptures ; and that he might the better understand them he acquired a knowledge of the Greek and Hebrew tongues. When he was nineteen, as he himself hath told us, he was ordered a deacon ; and at thirty by command of his Abbot he was ordained priest and immediately on the advice of Acea, Bishop of Hexham, undertook the work of expounding the Sacred Books. In his interpretations he so strictly adhered to the teaching of the holy Fathers that he would advance nothing which was not approved by their judgement, and had the warrant of their very words. He ever hated sloth, and by habitually passing from reading to prayer, and in turn from prayer to reading, he so inflamed his soul that often amid his reading and teaching he was bathed in tears. Lest his mind should be distracted by the cares of transitory things, he never would take the office of Abbot when it was offered him. The name of Bede soon became so famous for learning and piety that Saint Sergius the Pope thought of calling him to Rome, where, certainly, he might have helped to solve the very difficult questions which had arisen concerning sacred things. He wrote many books for the bettering of the lives of the faithful, and for defending and extending the Faith. By those he gained everywhere such a reputation that the holy Martyr Bishop Boniface styled him The Light of the Church; Lanfranc called him The Teacher of the English; and the Council of *Aix la Chapelle* termed him The Admirable Doctor. But as his writings were publicly read in the churches during his life, and as it was not allowable to give him officially the title of Saint, they spoke of him as The Venerable, a title which in all times after hath remained pecu-

liarly his. The power of his teaching was the greater also, in that it was attested by a holy life and the graces of religious observance. In this way, by his earnestness and example, his disciples, who were many and distinguished, were made eminent, not only in letters and in sciences, but in personal holiness. Broken at length by age and labour, he was seized, in the year 735, by a grievous illness. Though he suffered under it more than seven weeks, he ceased not from his prayers and his interpreting of the Scriptures ; for at that time he was turning to the Gospel of blessed John into English for the use of his people. But when, on the Eve of the Ascension, he perceived that death was coming upon him, he sought to be fortified with the last Sacraments of the Church. Then his young amanuensis said to him: There remaineth yet, dear master, one sentence not written down. And when the holy man had painfully supplied the translation, and heard the scribe say that it was finished, he exclaimed: Well said, It is finished. Whereupon, after he had embraced his companions, and was laid on a piece of sackcloth on the ground, he repeated the words: Glory be to the Father, and to the Son, and to the Holy Ghost: and fell asleep in the Lord. His body,

incorrupt, (or, as it is related,

breathing sweet odour,) was buried in the monastery of Jarrow, and afterwards was translated to Durham with the relics of Saint Cuthbert. §

From the *Anglican Breviary*



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